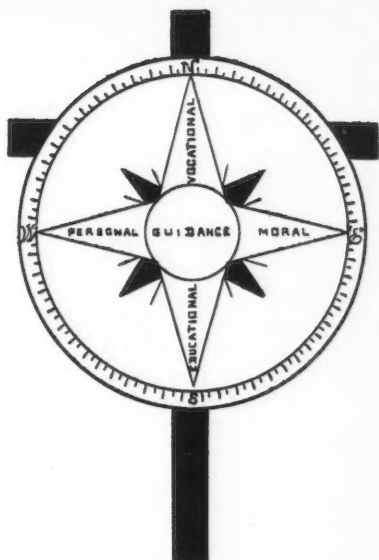


Vol. 1, No. 3



The Catholic Counselor

*An Organ of Communication for
Catholics in Guidance*

SPRING

1957

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The Catholic Counselor

DEDICATED TO OUR LADY OF GOOD COUNSEL

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PURPOSE OF THE PUBLICATION: To act as an organ of communication for Catholics in the field of guidance. Specifically, the staff plans through THE CATHOLIC COUNSELOR (1) to develop knowledge and interest in Student Personnel Work in Catholic Institutions; (2) to serve as a forum of expression on the mutual problems of Catholics in counseling; (3) to foster the professional growth of Catholic guidance workers by membership in the A.P.G.A. and (4) to encourage cooperation among Catholic Guidance Councils on local and regional levels.

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Editorial:

CATHOLIC EDUCATION AND GUIDANCE

A Catholic philosophy of education demands recognition, understanding, and development of each individual for his own spiritual and material welfare as well as for that of his fellow men. This is true because the Catholic educator sees in each student a person created by God to fulfill a unique function in the Divine world plan. Since each person is endowed with potentialities in accordance with God's designs for him, it is the particular responsibility of the home, the Church and the school to aid in the realization of these potentialities. Essential, therefore, to Catholic education is the development, the welfare, the sacredness of the individual human being created by God to know, love and serve Him both here and in eternity.

Furthermore, this concern for the individual which is characteristic of Catholic education is not limited to any particular aspect or aspects of human nature—social, emotional, vocational, *nor even religious*—but, on the contrary, encompasses the person's whole being, body and soul, the physical, the social, the intellectual, the aesthetic, the moral, the religious, in order that all may be harmoniously blended to form a Christian character and personality. This point is clearly enunciated by Pius XI in his encyclical on *Christian education of youth*:

In fact it must never be forgotten that the subject of Christian education is *man whole and entire*, (italics not in the original) soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be.

But this interest in the individual and his all-sided development is the very heart of modern guidance. Therefore, Catholic education is, by its own philosophy, completely and irrevocably committed to guidance. The reason for guidance like the purpose of Catholic education is to help each individual advance "in wisdom and age, and grace with God and man."

EDWARD V. DAUBNER,

Editorial Board Member

AN EDITOR'S THANKS

TO THOSE who responded to our plea for manuscripts—just remember that we do not want to duplicate secular guidance publications, so make your articles of especial interest to Catholic Counselors!

TO READERS who help us keep subscription costs down by urging colleges, test publishers, and commercial guidance services to advertise in our pages!

TO OUR LADY OF GOOD COUNSEL for blessing this project—we have jumped from 1,500 to 2,800 copies per issue, and from 20 to 28 pages in the course of the past year!!!

COUNSELING AND CONSCIENCE

Rev. Urban Rupp, S.M., Holy Trinity H.S., Brooklyn

MORAL guidance as one of the major guidance divisions is an important subject for discussion among student personnel workers. The other phases of guidance, such as occupational, education, and social do not tread on such delicate ground as does moral counseling. However, significant in themselves, they almost always have a special and particular personal quality which includes some area of moral guidance.

The unanswered question in guidance literature and even in moral theology is the extent of the liberty permitted the counselor in guidance situations to probe the morals or conscience of the student to get at the real problems of the student's life. Undoubtedly, all guidance personnel feel it is difficult or impossible to have a counseling situation which will not be stymied, or at least handicapped, if there is an "iron curtain" around ANYTHING that may approach moral problems.

But just how impenetrable is this "iron curtain"? Is anything that approaches morality or the practice of virtues and vices "out of bounds" for the lay counselor? To answer this question, we must first distinguish different kinds of counseling situations. The first category would be those instances in which the student comes freely and of his own accord

and initiative to seek guidance or help with a moral problem, or a problem colored by moral overtones. Obviously, such a student is, or should be and must be, ready and willing to reveal personal matters which would be his right to conceal under other circumstances. In such instances the counselor is not violating the client's conscience in asking direct, personal, self-revealing, self-condemning questions for the purpose of a therapeutic counseling. For the counselee to be seeking advice and help in such a matter without freely revealing personal matters would be as illogical and useless as going to a doctor for one's sickness, but refusing to reveal or discuss the symptoms. It's a simple contradiction!

THE PROBLEM OF SELF-REVELATIONS

However even in the case of voluntary self-revelation, the counselor has no right to ask, but has a duty to abstain from, questions which are not relevant, but are inspired by morbid curiosity. The delineation and distinction between the relevant and irrelevant questions can be made only by the one conducting the interview and may vary with his personal knowledge of psychology and character analysis; but the counselor's conscience must prompt a constant and prudent vigilance against idle curiosity in these very personal and intimate matters of the client's life. So even in the voluntary, self-revealing situation, there is no concession to idle or morbid curiosity on the part of the counselor and to yield to such would be a serious matter in violation

The Guidance Director from Holy Trinity presents some authoritative thoughts on the counselor's role in moral guidance. Father Rupp thinks that this article will require a series on the same topic and welcomes your comments.

of a sacred office and trust.

In the event one has a voluntary but illogical client who refuses or is seriously disinclined to discuss pertinent and personal matters, it is foolish to attempt counseling. The only hope would be that a better rapport might be established later; one which would be more conducive to a successful analysis of the problem.

The other category of counseling situations would include all those pertaining to educational, occupational, or social counseling. As was said at the beginning of this article these kinds of guidance usually include some special or particular personal quality which sometimes impinges on some area of moral guidance.

HOW DEEP MAY YOU PROBE?

To illustrate with a practical example: if a pupil in a high school or a college during the course of an interview should confess to indifference to his duties as a student by way of study and application, to be lacking in incentives, or to vacillate in everything he undertakes, may—or should—the counselor bring in moral principles? For instance, (1) may he ask whether the client is in the state of grace? (2) May he ask how often the client frequents the Sacraments? (3) May he ask whether the student has any bad habits or vices which produce this lethargy? (4) May he point out the student's duty to use his God-given talents or the duty not to waste his parents' money on a tuition which is not bringing an education? (5) Does it make any difference in the interview whether the counselor is a priest, a lay-religious, or a layman?

Regarding question five, I do not see that there would be a distinction in answering the other questions as to whether the counselor is a priest, a lay-religious, or a layman. Every-

thing said in a counseling session is a professional secret and is regulated by those moral principles without distinction as to religious category. (A student coming to a priest because he is a priest and expecting special help would be in the first category and not in this second one.) In analyzing the questions and attempting answers, the author is considering only Catholic counselors and Catholic counselees in Catholic institutions; he is not entering into the realm of Catholic counselors in public schools or other agencies. The latter have the added and more fundamental problem connected with the freedom of religion; ours is the one of inviolability of the conscience.

Now, to answer the other questions; may the counselor ask about the client's state of grace? The answer is a definite and imperative "No". Nor may the counselor ask about the frequency of the reception of the Sacraments. However, it may be granted that he could pose the question with the provision that the student need answer only if he wishes. The reason for a more lenient attitude toward the second question is that in itself a negative answer to the question on the frequency of the Sacraments does not include or imply moral guilt.

Thirdly, the counselor may not directly ask any question pertaining to bad habits or vices. To do so would be a direct violation of conscience. Fourthly, the counselor may point out to the student the duty to use his talents properly and that it is sinful to waste his parents' money on tuition. Although pertaining to morals such remarks are related to exterior and relatively objective matters. The talents can be known from tests or past achievements and the waste of tuition is obvious from aca-

(Continued on page 12)

Emotional Problems And Academic Performance In College Students

Alexander A. Schneiders, Fordham University, N.Y.C.

OUTSIDE of finances, there is probably nothing that plagues the college administrator more than the stubborn problem of student mortality. For a number of decades, intensive research has been directed toward determining the essential causes of academic failure or what amounts to the same thing, the evolving of reliable criteria for predicting academic success. As everyone knows, these efforts have met with small success and we find ourselves falling back on the same old criteria of high school performance, and entrance test data, plus some incidental and largely worthless information, only to discover each academic year with monotonous regularity that our predictions on the basis of these criteria aren't worth the time it takes to work them out.

The plague of course does not stop with admissions officers, deans, and faculty, but descends with equally damaging force on student personnel officers, counselors, and, of course, the unfortunate student. We all know what this mortality means in terms of wasted effort and time for all the persons involved in the student's failure; and in terms of discouragement,

not only for the student but for his parents, and for the often-bewildered counselor who sees his blood, sweat and tears washed down the drain with hardly an inkling of what he is going to do when the next case like it comes along. Things wouldn't be so bad if the coefficient of predictability were at least reasonably high or relatively stable; but the fact of the matter is that we never know when even the most intellectually gifted student is going to take an academic nosedive into the pond of mediocrity or outright failure.

Part of this hapless and somewhat hopeless situation stems from our inability or even unwillingness to take into account certain critical determining factors that play an important part in upsetting our predictions. There are many such factors, not the least of which are emotional stability and maturity. What needs to be pointed out here is the fact that we continue to use predictive criteria which were probably suited to the student of thirty or forty years ago, but are ill-suited to the present-day college student. It must be clear that as the total academic picture changes, as it has during the past quarter-century, predictive criteria must also change since their validity is tied up inextricably with the academic situations as it exists at any particular point in time. Such criteria must include factors other than those like intellectual ability or academic achievement, which have been traditionally accepted as predictive of success in college.

Dr. Schneiders is the Director of Psychological Services at Fordham, and has had long experience at Catholic institutions counseling college students. He is an outstanding author in the field of psychology, and his latest book deals with PERSONAL ADJUSTMENT AND MENTAL HEALTH (Rhinehart). A member of many notable professional groups, he is the former president of the American Catholic Psychological Association. His article is also applicable to high school students.

DETERMINANTS OF ACADEMIC SUCCESS

We can give this whole problem a better setting by considering briefly the most important determinants of academic success, as revealed by educational experience, empirical studies, and a bit of a priori reasoning. For years high school performance and academic preparation have received top priority in the matter of prediction for the simple reason that fairly respectable coefficients of correlation have been obtained between these factors and academic success, and also because it is perfectly logical to suppose that good performance in high school will adumbrate good performance in college. Unfortunately, however, predictive coefficients are not high enough to be consistently reliable. Similarly, scholastic ability (intelligence) and such factors as mathematical and verbal aptitude have been considered important determinants of success in college. This too, on a priori grounds alone, is a reasonable assumption because these are the factors that are absolutely necessary to good academic performance. Much the same may be said of essential skills such as reading, writing, and studying. It is well-known that any serious defections in any one or a combination of these areas will set up formidable road-blocks to academic success.

But perhaps of even greater significance than these three determinants are three other groups of factors about which we know far too little and concerning which we have given far too little attention as far as academic success is concerned. The first of these groups would include academic interest and motivation, wherein the determining influence of goals would play an essential role in influencing academic performance.

Here we have a group of determinants that in all probability reflect in their relationship to academic performance the influence of social, cultural, and economic changes. Unfortunately, there is neither a precise scientific method by which interest and motivation can be measured, nor do we know how to explore the relationship between such factors and academic performance on the one hand and social and cultural influences on the other. Thus the predictive value of the more traditional determinants of academic performance decreases in direct proportion to the mounting influence of such factors as interest, desires, ideals, and goals.

A second factor of equal importance and also one about which too little is known is the relationship between personality make-up and academic performance. There are some persons who seem to be born students—they take to studying and learning like other persons take to sports or amusements. Despite limited intellectual ability, slow reading, or even a not-so-good high school record, these students manage to turn in a creditable performance and always seem to be on the passing side. In those cases where high school performance, ability, and essential skills are at a high level, such persons become the top level performers and walk off with the scholarships, the prizes, and the honors which institutions bestow on their favorite sons and daughters.

But there are countless individuals who are lacking in this essential personality factor. Crippled by feelings of inferiority, inadequacy, and insecurity, and hobbled by disabling mechanisms and faulty scholastic habits, they bumble their way through college along a tortuous path strewn with mediocre "Cs," uninspiring

"Ds," and degrading "Fs." These are the students who complain that no matter what effort they put forth they cannot get good grades, or they suddenly leave the campus with feelings of failure and discouragement, unless of course the dean gets to them first and requests them to leave. Here we find a great deal of defensive reactions, such as rationalization, blaming, projection, segregation, and sour grapes. Such mechanisms are inevitable in personalities in which there are deep feelings of inferiority and inadequacy. By the same rule, failure or at least poor performance is also inevitable because of the damaging effect that such personality traits have on any type of performance.

Of these groups of non-intellectual factors determining academic performance, none ranks higher in importance than emotional maturity and stability without which there is little efficiency or competency in any area of human endeavor. It is a well-known clinical fact that neurotic anxiety, worry, depression, or repressed hostility interfere directly and pervasively with effective performance. To be a good student one has to be mature enough to accept and even embrace the responsibilities of academic life. This the immature person cannot do because such responsibilities pose a threat to ego-integrity. Such a person is plagued with nervousness, gets the shakes when he is called on in class, and worries himself half to death about examinations. Like a child, he reacts with tears, trembling, sleeplessness, indigestion, headache, and dizziness to what is nothing more than an every-day responsibility. Thus he finds it impossible to cope adequately with the demands of academic life and becomes another candidate for

the growing list of academic failures.

We should note that in the same way that high school performance, scholastic ability and aptitude, and essential skills are intricately related to each other, so the factors of interest and motivation, adequate personality make-up, and emotional maturity are intricately related to each other and to successful performance. And since the unity of personality is an unquestioned reality, it is obvious that all of these determinants of academic performance will mutually react on each other. Deficiency in any one area, therefore, is very likely to be reflected in other areas and disturb the total academic picture.

THE MECHANISM OF EMOTIONAL INTERFERENCE

When evaluating the influence of emotional immaturity or instability on academic performance, we should take into account first of all the desiderata of intellectual functioning and of the learning process. Here there are two factors of particular importance that in themselves have little to do with emotional makeup. For efficient learning as well as intellectual functioning, there must be a well-developed apperceptive background in terms of which new learning can take place. Secondly, there must exist the ability to concentrate which, by the time a student enters college, must have developed into a well-formed habit. In these two basic factors we see the play of both intellect and will in the learning process. In addition, of course, these factors must be complemented by the absence of disturbing elements such as fatigue, illness, habits of distraction and procrastination, and the like. When such factors are maximally operative, and interference factors reduced to a minimum, the learning process gets off to a good start.

However, as we have already intimated, the learning process occurs within a particular personality context, and here the factors of interest and motivation on the one hand and emotional tranquillity on the other are of transcendent importance.

In the absence of such tranquillity and stability, the mind becomes a torture rack on which the person is torn apart by chronic anxiety and worry, conflict and frustration, disturbing feelings of guilt, depression, loneliness, and other neurotic and psychotic trends.

There are, of course, many other sources of emotional difficulty, such as inter-parental conflict, parent-child conflicts, guilt over moral behavior, scrupulosity, a chronic sense of failure, and frustration in the achievement of personally selected goals. All of them have their way of working into and disturbing the intellectual efforts of a large number of students. Until such conflicts, frustrations, and upsets are resolved, it is unlikely that any student can turn in a successful performance.

THE NEED FOR COUNSELING

It should be now evident that many students cannot hope to achieve academic success without the successful application of counseling procedures. If we adopt as a guide the concept of counseling developed by Father Charles Curran, which emphasizes the use of counseling to release potentialities contained in the human personality, we can see how neatly this fits into the present discussion. Emotionally inadequate and immature students need help in achieving both stability and tranquillity. Their inner conflicts, their feelings of inadequacy, inferiority, guilt, and hostility need to be resolved so that they can learn to exploit their own potentialities, concentrate more effectively, and thus utilize their perceptive background for the enhancement of the learning process.

Spring, 1957

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Profiles of Catholics In Guidance

Vincent M. Murphy, Canisius College, Buffalo, N. Y.



DR. WILLIAM COTTLE

THE RELIGIOUS convictions of the Catholic Counselor need not limit his professional efforts to the restricted environs of a Catholic school system or a Catholic social agency. Indeed, if the Catholic conception of an individual entails more than a job specification or a list of entrance credentials it is important that such a conception receive a wider hearing in the community at large. In a manner of speaking, the career of Dr. William C. Cottle has demonstrated that the Catholic Counselor has more than simple technical competence to bring to his non-Catholic colleagues.

Bill Cottle received his early experience in New York State. Syracuse University awarded him his bachelor's, master's and doctor's degrees. For thirteen years he was part of the New York State Public School System as a teacher, counselor and administrator. After the last war, he returned to his alma mater to

serve with the Veterans Testing Program and to teach at the University. In 1947, the University of Kansas recognized his talents and since that year he has been successively an assistant, associate and full professor of Education while he serves in the capacity of Assistant Director of the Guidance Bureau.

Dr. Cottle's achievements, however, are not confined to the academic setting. His membership in professional organizations has been characterized by responsible contribution to their programs. He has been a trustee of the N.V.G.A. and Chairman of the A.P.G.A.'s Committee on Professional Training, Licensing and Certification. As a fellow of the American Psychological Association, he has been Chairman of the Research Committee of the Division of Counseling Psychology and served with the Committee on Subdoctoral Training of the same Division. The roster of his other professional memberships is impressive. They include the American Catholic Psychological Association, the American Educational Research Association, and the American College Personnel Association, to name but a few.

The name of Dr. Cottle is frequently seen in the journals where his work is notable for its adherence to high research standards. In fact, Dr. Cottle received the A.P.G.A. award for outstanding research in 1952. His work has appeared in the *Personnel and Guidance Journal*, the *Journal of Applied Psychology*, *Education*, and the *Educational Digest*.

Bill Cottle's achievements are such as to reassure the Catholic Counselor
(Continued on page 12)

Guiding the Exceptional Child

Rev. E. H. Behrmann, Special Education Director, Archdiocese of St. Louis

James Truslow Adams in describing the growth of America says:

But there has been also the American dream, that dream of a land in which life should be better and richer, and fuller for every man, with opportunity for each according to his ability or achievement.¹

In the Archdiocese of St. Louis through our Department of Special Education, we have tried to make life for handicapped Catholic children just a bit better, richer, and fuller, and to provide opportunities for each according to his ability or achievement. In order that exceptional children may be able to benefit from specialized educational programs, it is necessary that these children be appraised in terms of their unusual needs, handicaps, and abilities as preliminary steps to suitable school placement. Such a program demands the proper kinds of educational and personal guidance, both for the child and for his parents. To provide this over-all guidance program in the area of exceptional children is one of the fundamental purposes of the Department of Special Education in the Archdiocese of St. Louis.

NATURE OF SPECIAL EDUCATION

For purposes of clarity it may be well to indicate that special education is concerned with the training

By providing for exceptional children in their early years, the Rev. Dr. Behrmann demonstrates the principle of preventative guidance. This article also points up the need to encourage Catholic college graduates into special education careers.

of those children who deviate from what is supposed to be the average in physical, mental, emotional, or social characteristics to such an extent that they require special educational services in order to develop to their maximum capacity. Ordinarily exceptional children include: 1) Children with physical handicaps, including visual, acoustical, speech and orthopedic; 2) Children with mental handicaps, including the mentally deficient and the mentally retarded but educable child; 3) gifted children; 4) children with emotional or social maladjustments.

STATISTICS CONCERNING EXCEPTIONAL CHILDREN

National statistics² show that an estimated 12.4% or approximately 4,166,896, of all children between the ages of 5 and 19 are typical. Of this estimated total there are only about 11.0% or 441,820 exceptional children under training in day or residential special schools or classes in the United States.

Applying these statistics to the number of Catholic children in private parochial elementary and high schools in 1955 amounting to 3,989,100, we reach the rather startling total of 494,648 Catholic children needing special education, if they are to have opportunities of training and educational growth commensurate with their native abilities or levels of achievement.

Before special education facilities could be planned for exceptional children in St. Louis Archdiocese, it was necessary to locate these children and to assess their specific needs. A local survey³ indicated that there were 481

variously handicapped children between the ages of 1-0 and 19-0. Of these 60.7% were classified as mentally retarded. Of the total group approximately one-third of the children of school age were receiving no school training whatsoever; the rest were scattered through normal schools being passed on from grade to grade, and from school to school. Subsequent contacts and applications have raised the original survey figures to well over 700 for our Archdiocese alone.

ST. LOUIS PROGRAM OF SPECIAL EDUCATION

Meeting the educational needs of Catholic atypical children has been done heretofore mainly by generous and self-sacrificing private religious groups. But basically special education seemed to the St. Louis school authorities to be a problem to be met on the diocesan level. With the hearty approval of Most Rev. Joseph E. Ritter, Archbishop of St. Louis, and the close cooperation of the Rt. Rev. Msgr. James E. Hoflich, Superintendent of Parish Schools, a Department of Special Education was established in September, 1950, integrated with the Parish School Office, and directed by the Assistant Superintendent of Parish Schools. The following special educational opportunities were offered.

SPECIAL UNGRADED CLASSES

These classes operate on a day or residential basis. Day classes are located in various parochial school buildings; the residential school occupies an abandoned orphanage, now known as St. Mary's Special School. Each class enrolls a maximum of 15 children between the ages of 6 to 16. Pupils include mentally, physically, and emotionally handicapped children who cannot advantageously avail

themselves of normal classroom procedures. It is attempted to establish a minimal mental age of 4-0 for admission together with adequate social and personal habits relative to feeding, clothing, and toilet.

These ungraded classes attempt to offer a curriculum adapted to the individual needs, interests, and abilities of the children, which will best promote their academic, vocational, personal, social, and religious growth. Wherever feasible, special class children are rehabilitated and returned to normal class work; otherwise they advance according to different achievement levels within the special class.

Twenty-one teachers were recruited from the various religious communities within the Archdiocese.

Before any child is placed in a special class a complete history is secured incorporating medical, social, psychological and achievement data. These data provide a basis for planning an adequate school program. Periodically the adjustment and achievement of the special class pupil are interpreted to the parents by the teacher.

REMEDIAL READING AND SPEECH RETRAINING SERVICES

The second function of the Department of Special Education is to offer remedial reading and speech retraining services to children in the normal school population who need such services. It is estimated that between 8 to 15% of the school population is characterized by varying degrees of reading disabilities⁴, and that from 1 to 2% of children of school age have serious speech defects requiring intensive remedial treatment⁵. Often these disabilities overlap.

It was our thinking that these special clinical services should logically be incorporated into a department of

special education because children thus handicapped cannot hope to achieve satisfactorily or successfully in the normal classroom, and soon fall prey to some social or emotional maladjustment as a result of chronic frustration or failure in the classroom.

Correlated closely with this remedial program is a guidance program which seeks to give these educationally handicapped children feelings of personal adequacy and security, and to eliminate unwholesome compensatory behavior of indifference, aggression, loss of emotional effectivity and general tension often associated with poor reading habits or other educational difficulties⁶.

Remedial reading and speech retraining services are offered to the general Catholic elementary school population on a part-time basis. Remedial classes are held at the office of the Director of Special Education with instruction given by qualified lay teachers. Children are released from classes for the necessary instructional time. Tuition fees are nominal, amounting to an average of \$1.00 per hour. Before enrollment in a clinic remedial class, children are screened for physical disabilities and given a battery of intelligence and achievement tests in order to plan the program of rehabilitative therapy which seems indicated.

GUIDANCE AND COUNSELING SERVICES

It is estimated⁷ that from 2 to 3% of children of school age present serious behavioral problems or emotional disturbances jeopardizing their social adjustment. The third function, therefore, of our St. Louis Department of Special Education is to offer a counseling and guidance service to emotionally disturbed children of elementary school age, and to adults

whenever indicated.

This guidance service functioning under the term—The Catholic Guidance Center—was coordinated intimately with the program for mentally, physically, and educationally handicapped children. This represents another attempt from an archdiocesan point of view to render a completely integrated program of educational child service when and where it is needed. We have found this counseling service to be an excellent medium of interpreting the nature and needs of exceptional children to parents who often are in a state of anxious bewilderment or of active rejection concerning their handicapped child.

Children are referred by pastors, health, and juvenile court officials. Services consist of diagnostic interviews, counseling sessions, and therapeutic measures as indicated.

Where the child's problem seems to fall beyond the competence of the Guidance Center, it is referred to qualified professional specialists.

ADJUSTMENT CLASSES

In a further attempt to provide special education opportunities for emotionally disturbed and social disturbing youngsters, the Department of Special Education has set up a special class called the Adjustment Class which offers a full time day program for boys and girls who, for reasons of social or emotional maladjustment, are unable to profit sufficiently from the normal school program. The class is limited to 15 pupils. Consistent guidance and counseling, both in and out of the classroom, is offered whenever the situation seems to indicate the need.

The ultimate goal of all Catholic education and training is to form the image of Christ in the souls of those regenerated by baptism. This is the

highest perfection of all guidance efforts. The proper guidance of exceptional children educationally, personally, and religiously is indeed a vast and challenging work, a work which unfortunately is still in its infancy in Catholic education.

¹James Truslow Adams, *The Epic of America*, pp. 404. Boston: Little Brown and Co., 1932.

²Elise H. Martens, *Needs of Exceptional Children*, pp. 2-3, Leaflet No. 74. Washington: U. S. Government Printing Office, 1944.

³*Ibid.*, pp. 129-156.

⁴Emmett Albert Betts, *The Prevention and Correction of Reading Difficulties*, p. 2. Evans-ton: Rowe, Peterson and Co., 1936.

⁵Elise H. Martens, *Op. cit.* p. 3.

⁶Helen M. Robinson, "Manifestations of Emotional Maladjustments," *Clinical Studies in Reading I*, p. 116. Supplementary Educational Monographs, No. 68. Chicago: University of Chicago Press, June, 1949.

⁷Elise H. Martens, *Op. cit.* p. 3.

EMPLOYMENT EXCHANGE

SEEKING PERMANENT EMPLOYMENT IN CATHOLIC INSTITUTION—married male of 26 years with two children. B.A., St. John's U., Minn.; M.A., State of Iowa in Guidance and Counseling; 1 year teaching and counseling experience. #1

LOOKING FOR SUMMER WORK WITH CATHOLIC INSTITUTION OR AGENCY—married male of 27 years who is full-time counselor in a public junior high; B.A. "Cum Laude", Notre Dame U.; M.S. in Ed., Boston University for field of guidance and counseling. #2

GROUP OF COMPETENT CATHOLIC GUIDANCE EXPERTS available individually to conduct summer workshops or institutes on guidance and counseling for Catholic universities or religious communities. #3

PREFERS NURSING SCHOOLS COUNSELING POSITION—Female completing M.A. in Counseling Psychology and a year's counseling internship at Catholic University this year. However, is available for all types of Catholic institutions permanent position. #4

DIRECT INQUIRIES TO THE EDITOR

(RUPP—Continued from page 3)

demetic failure. Therefore, it is no violation of conscience for the counselor to point out or suggest these moral principles to the student; rather it would be his duty to do so.

PRUDENCE IN COUNSELING

At this point, the basic principle underlying counseling and the inviolability of conscience should be clear (in principle, if not always in practice): unless the counselee has expressed his willingness to answer all questions, the counselor has no right to pose a question concerning the morals of his client and require an answer. He should not even pose such a question to an unwilling counselee who would practically have to make a confession of guilt to avoid the answer. The counseling situation must always be a voluntary one, excluding coercion of any kind to force the client to reveal his moral life. No one, outside of the confessional, needs unwillingly to detract himself before others not in authority, by confessing his moral failures.. This is his inviolable right of conscience and it is the counselor's duty to respect it while prudently attempting to help the client understand or gain insight into the fact that morality has an intrinsic relationship to all of life's activities, whether they be academic, vocational or social.

(MURPHY—Continued from page 8)

that the field for his talents and particular ideas is a wide one and one in which a Catholic viewpoint has a respected place. Perhaps our readers will best remember this man for his efforts in joining the "pioneer" group of guidance workers who organized the Catholics in this field for greater professional contribution, and supported the publication of *THE CATHOLIC COUNSELOR*.

RESEARCH REVIEW

Personnel Services In The Four Year Catholic Men's Colleges Brother John J. Jansen, S.M., Ph.D.

Doctoral Dissertation Published by Catholic University of America Press, 1955.

PURPOSE

The purpose of this study was to determine the nature and the extent of the various personnel services provided by the Catholic four year men's Colleges in the United States. The following personnel services were included: pre-admittance, orientation, admittance, records, housing, board, vocational guidance, occupational placement, religious guidance, student government, student activities, testing, and counseling.

PROCEDURE

The methods used were: (1) a survey questionnaire sent to the seventy-eight Catholic men's colleges; (2) an analysis of the catalogues of the colleges; and (3) a visitation of twenty-five colleges.

CONCLUSIONS

Some of the more significant conclusions revealed by the data were:

(1) The pre-admittance, orientation, and religious guidance services tended, significantly, to the use of group techniques, rather than toward the ideal of personal counseling.

(2) The counseling services provided by the Catholic men's colleges primarily served the following groups of students: (a) those who voluntarily sought help; (b) those who were guilty of infractions of the rules; (c) those who had academic difficulties, and (d) those who gave some external manifestations of emotional difficulties. The counseling services provided by the majority of colleges did not assure every student (even the majority of students) personal atten-

tion and direction.

(3) The counseling services provided by more than half of the Catholic men's colleges lacked maximum effectiveness because: (a) the majority of the personnel engaged in these services had little or no prior training in psychology, counseling, and guidance; (b) the services offered did not meet the range of individual needs usually found in student groups.

(4) The vocational guidance and occupational placement services in many of the Catholic men's colleges were not integrated with the total educational objectives of the college, nor were they adequately staffed to meet the vocational and placement needs of the majority of students.

(Ed. Note: For a follow-up on the above study, we recommend *A Questionnaire Survey of Guidance Practices in Catholic Colleges*, by Rev. Jerome Diffley, O.S.B. and Leon Hosinski. This research was conducted for the Department of Education at the University of Notre Dame. It was summarized in the N.C.E.A. Bulletin for May, 1956.

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Guiding The Gifted Student

Sister M. Clement, S.C., Cathedral H.S., N. Y.

THE JANUARY 1957 issue of Harper's magazine carries an article entitled THE GREAT HUNT FOR EDUCATED TALENT. In this article John Gardner, President of Carnegie Corporation, says, "We are in the midst of a revolution in society's attitude toward talent. Never in the history of America have so many people spent so much money in search of talent. Never before have educators worked so hard trying to identify gifted youngsters and when they have found them, tried so conscientiously to nurture their abilities. Throughout the ages human societies have always been extravagantly wasteful of talent. Today we can no longer afford to be. This great talent hunt is not without its problems. It is bound to change the nature of some of our institutions for it is not just technologists and scientists that we need . . . we desperately need gifted teachers, professional men, scholars, critics and leaders."

It is the function of the school therefore, to contribute—as far as it is possible—to the production of this educated talent. Industry is spending millions of dollars each year to search out the gifted students. Last year General Electric alone established over two hundred recruiting teams on college campuses. Government agencies comb the colleges—and the high schools, too, for promising young men and women. With such finan-

cial backing to bait the best in schools, one wonders just how many will be interested in the teaching profession.

From the report of Educational Policies Commission, it is estimated that 200,000 gifted high school graduates each year do not enter college. The reasons for this are multiple . . . chief among them being financial need. It would seem however that better guidance services in this area might partly offer a solution to the problem.

WHO IS GIFTED?

Just what is meant by the "gifted" student? The gifted child is defined as one whose mental age is considerably higher than his chronological age compared with children in the general population. There are many types of "giftedness". Probably the most outstanding manifestation of giftedness is intellectual ability or "mental adeptness" as distinguished from other forms of giftedness—scientific, creative, artistic, musical or leadership ability. Each of these denotes a special quality of giftedness to a marked degree. For our purposes we confine ourselves to intellectual ability.

No one is really sure how many children with high endowments there are in the United States today. It has been estimated, however, that of the thirty-three million school children in the United States about one or two per cent have I.Q.'s of 130 or more. This means that America has an army of children between three and six hundred thousand who may be considered gifted children. Terman puts the I.Q. as 140 for gifted children; Gertrude Hildreth states

Too frequently Catholic schools fail to develop their gifted students. Scholarship classes only scratch the surface. The Guidance Director for a large diocesan girls' high school summarizes the problem and provisions for the gifted pupil.

the I.Q.'s as 130. Other educators distinguishing between "highly gifted" and "moderately gifted" hold that all those above 125 are in the gifted class. The emphasis here will center about those students whose intelligence quotient is 125 or over.

Contrary to former popular opinion that the brilliant child was in many respects "queer" and even looked the part, studies have proven this to be a fallacy. It was generally found that children of I.Q. of 140 or higher are:

1. appreciably superior to unselected children in physique, health and social adjustment
2. markedly superior in moral attitudes as measured either by character tests or by trait ratings.
3. vastly superior in their mastery of school subjects as shown by a three hour battery of achievement tests.

IDENTIFYING THE GIFT

In setting about to identify the intellectually gifted, one must bear in mind that the student who is very proficient in one or two areas, needs further study. Even though his achievement record may be low, the counselor should not doubt observations or the results of tests that indicate he shows flashes of unusual intellectual ability. It may very well be that his background is the cause of his trouble and that he has not as yet had a chance to develop to his full capacity. Some of the identifying characteristics of the gifted student are as follows:

1. learns rapidly and easily
2. reasons things out
3. thinks clearly
4. recognizes relationships
5. comprehends meanings
6. has a large vocabulary which he uses correctly and easily
7. performs difficult mental tasks
8. asks many questions

9. has a wide range of interests
10. is original in his thinking; is alert, keenly observant and quickly responsive

In the NATIONAL EDUCATION-AL RESEARCH BULLETIN dealing with "High School Methods with Superior Children", it is stated that the teacher's judgments although generally better than those of parents are, nevertheless, unreliable on the whole and, therefore, should be used as a supplement TO rather than a supplement FOR the more valid and objective measuring instruments. The article further states that the best single method of identifying mentally gifted children is to use a dependable standardized intelligence examination. The guidance services useful in the talent-identification program include:

1. a standardized intelligence test
2. the scores on achievement tests

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3. teacher's judgment or observation
4. the regular class grades on examinations.

THE CATHEDRAL PLAN

Cathedral High School, in addition to those four methods listed above, uses the Iowa tests of Educational Development as a further tool in identification. These tests are administered within a month after the freshmen enter high school. This battery of tests measures nine aspects of abilities in four major educational areas and highlights the varied ability of students. The composite score obtained on these tests is recorded on the permanent guidance card. After the testing program, each student has a personal interview with her teacher-counselor to discuss the results of her tests. She is encouraged to pursue the work in which she has shown ability; her interests are charted and very often vital personal information regarding home background, social attitudes and conflicts is revealed.

THE TEACHER OF THE GIFTED

When the gifted youngsters are identified and are homogeneously grouped, the next consideration is the teacher to whose care the pupil is assigned. The characteristics needed are intelligence that is well-above average, a tolerance for new and different ideas, a willingness to let students proceed on their own, and the ability to direct individual efforts towards maximum achievement. He should possess a broad knowledge of different subject fields, a sensitivity to creative expression of students, a flexibility of standards, and above all he should have a very warm and friendly attitude toward his students. The teacher of the talented must be able to accept the non-conformity of attitudes and behaviour. He must be

able to inspire and motivate his students to strive for higher levels of achievement and to develop their own unique, God-given abilities. Moreover, he must ever be alert to the dangers of over-burdening and boredom.

PROVIDING FOR THE GIFTED

In regard to course-planning, three avenues are open to the blue printing of gifted students.

1. special classes
2. acceleration
3. enrichment of curriculum

This last mentioned—enrichment of curriculum—is the most commonly used plan.

In addition to the required subjects pursued by other academic students, the gifted youngster must broaden and deepen his knowledge; his work must be made not simply more advanced but more exciting, too, and present a greater challenge. Enrichment should do what the word implies.

Unfortunately, identification of gifted students for the most part takes place in the high schools. Educators lament the fact that in the large classes of elementary schools, the gifted student's unusual ability often goes unrecognized.

Today more than ever the world needs the best spiritual and creative leadership that this country has to offer; it needs diplomacy and brilliance to meet the challenge of the twentieth century; it needs the talent, imagination and resourcefulness that only the gifted can bring to the solution of problems and to the making of a better world.

Through the agency of the school, the teacher, and the guidance counselor those students whom the gospel tells us have received five talents can be helped to make an adequate return.

Catholic Counselors Book Shelf

Daniel C. Sullivan, St. John's University

IT'S YOUR LIFE

by

James J. Cribbin, Brother Philip Harris,
O.S.F., and Rev. William J. McMahon;
(Sister Barbara, S.C., Editorial Consultant).

It comes as no surprise that advance orders are pouring in for *IT'S YOUR LIFE*, the first volume in order of appearance of the projected *INSIGHT SERIES*, which when completed will provide a four-year group guidance program for Catholic high school students. When the student handbook and accompanying teacher's manual for *IT'S YOUR LIFE* become available in September, the specialist will recognize in them a thoroughgoing and remarkably inclusive coverage of basic guidance principles and materials. The homeroom teacher, untrained in the field, will discover an in-service capsule course, capable of dissipating the disconcerting aura of mystery surrounding this thing called "guidance." Heartening for both of them is the fact that the publication represents a milestone in the history of guidance, since here at last for both student and teacher is a publication which has solidly Catholic theological, philosophical, and psychological foundations.

Intended for thirty group guidance sessions, *IT'S YOUR LIFE* includes a wide range of subject matter unified by the authors' penetrating grasp on the adolescent's psychological foci—self-consciousness, other-sex-consciousness and future-consciousness. The chapter titles themselves reveal this cognizance of the guidance required for youth's focal points of adjustment. Representative titles illustrating this point are: "Making the Most of Your Personality," "Facing Your Problems," "Building Social Skills," "Knowing How the Other Half," "Sizing up Your Occupational

Fitness," "Your School Courses and Careers," "Choosing a College or Professional School," "Guide to Catholic Colleges," "Continuing Your Education in the Armed Forces," "Your Responsibility as a Catholic, and "Your Weapons in the Service." It includes a complete guide to college selection, to Catholic colleges in particular.

Judging from the pre-publication copy, the personal "You" approach employed by the authors will doubtlessly have appeal for the fundamentally self-conscious adolescent, although it may tend to pall on the adult reader. Moreover, the authors are to be commended for their efforts to avoid writing another "textbook" or a series of workbooks, which many students find rigid and distasteful over a period of years. The informal essay style employed in the *INSIGHT SERIES* would seem to represent a distinct advance over both the textbook and workbook approach. Although opinions will vary as to the degree of success attained by the writers in seeking to make the work eminently readable and unquestionably acceptable to the teenage mind, it is clear that they have made every effort to achieve these ends. Writing for high school students appears to be deceptively simple, until it is attempted. The authors have not always succeeded in avoiding this pitfall, since there is a certain unevenness in the writing of some of the chapters, while a few of them seem to be overly simplified for junior and senior high school students.

Because of the lucidity of the presentation, *IT'S YOUR LIFE* readily lends itself both to classroom use and to student self-guidance. For this reason, the publisher's decision to bring out the work in two editions, a school version to be used in group guidance classes and a trade book which parents may give to their bewildering offspring, seems sound. Evidence of this is to be found in the informally natural essay style of the book, the attractive "brother and sister" illustrations employed, the

abundance of diagrams, checklists and charts which elucidate the principal topics, and the harmonious organization of type and format. The authors' desire to avoid a formal textbook or workbook approach is also indicated by the series of provocative questions and statements which follow each chapter under the general heading, "Things to Think About." These questions should pave the way for group discussion of important ideas.

The teacher's manual, *GUIDE-POSTS FOR USING "IT'S YOUR LIFE,"* will greatly facilitate the work of conducting the group guidance classes, since it presents an abundance of practical aids and opens up a veritable mine of pupil personnel information. Consisting of two main divisions, the manual summarizes in the first section, "Your Guide to Guidance," basic guidance theory, including group guidance philosophy and procedures, the respective roles of the teacher and student in guidance, the place of *IT'S YOUR LIFE* in the organizational plan of the series, and a cataloguing of general sources of educational and occupational information. Worth the price of the book are the succinct yet comprehensive chapters entitled "The Philosophy of Group Guidance" and "Hints on Homeroom Organization." Making the theoretical aspect of the manual meaningful to the user is the second section, "Making the Most of the Chapters." In this division, detailed suggestion guides for each of the thirty chapters outline for the teacher the purpose of the chapter, give practical pointers on presenting the topic and conducting the group work, supply for both teacher and student supplementary sources of information, and present ideas for related guidance activities, field trips, projects, and visual aids.

The plan of publication of the *INSIGHT SERIES* seeks to allow each school to introduce an integrated group guidance program with a minimum of expense and a maximum of flexibility according to the circum-

stances of the individual school. The present volume, *IT'S YOUR LIFE*, is intended to meet the needs of students in junior and senior years of high school in planning for their educational and vocational futures. Next in order of preparation will be *IT'S YOUR EDUCATION*, which may be used in the guidance of freshman and sophomore pupils. As schools formulate more comprehensive group programs than the vast majority now possess, it is planned to add two additional texts to the series, *IT'S YOUR PERSONALITY* for second-year students, and *IT'S YOUR VOCATION* for the senior grade. Thus, the *INSIGHT SERIES* helps to give immediate guidance to those who need it most, the juniors and seniors, while allowing for the gradual introduction of the other volumes as the school group guidance program develops and expands. In this sense, the plan of the *INSIGHT SERIES* is rooted in the sound concept of beginning the guidance program at the point of greatest need and allowing it to evolve gradually in the light of experience.

Basing her opinion on the content of the pre-publication copy, this reviewer would hazard the statement that, given authors who are recognized leaders in the field both from a theoretical and a practical point of view and publishers who are sparing no effort or expense to fulfill their part in the enterprise, *IT'S YOUR LIFE* will be not merely a timely contribution to a neglected area but a publication representing the best thinking and planning in pupil personnel work.

This review was written by Sister Mary Cecilia, C.S.J., Professor of Education, St. Mary of the Plains, Dodge City, Kansas. First Nun to receive the Anna C. Brackett and Julia Piatt Fellowship of the American Association of University Women, and, for fourteen years, high school teacher, guidance director, and principal.

GUIDANCE IN ENGLISH CLASSES

Austin J. App, LaSalle College, Philadelphia

CLASSES in English lend themselves naturally to considerable personal, and also some vocational and educational guidance. For the two latter, the courses in composition are more adapted, while for personal guidance those in literature.

Because the handling of many themes uniquely qualifies the English teacher for judging talent and discovering special interests, he can make an effective, if limited, contribution to educational guidance. In discussing and rating themes, he can suggest suitable courses for furthering special talents and interests. As a direct contribution to educational guidance, he can in the many themes, reviews, and research papers he must assign, train students more than most teachers in the sine qua non of educational success: Doing what they should do, when they should do it, the way they should do it!

The English teacher, whose business it is to train in format, organization, and the proper use of the library, is by virtue of requiring these in theme work giving students the most valuable guidance for success in their other courses.

Vocationally, the English teacher can provide some incidental guidance in both composition and literature

courses. From the themes revealing talents and interests, he can advise accordingly, and assign papers to deepen and confirm such talents and interests. A student who shows an interest in architecture, for example, may be assigned a paper on the education of some famous architects. The English class lends itself to occupational reports, autobiographies, essays on career desires, and letters of application.

The courses in English literature present numerous occasions for commenting helpfully on various trades and professions. Certain literary masterpieces cannot in fact be taught properly without such comments. Classics regularly taught that have a strong vocational overtone come to mind readily: Willa Cather's *SHADOWS ON THE ROCK* (pharmacy); Chaucer's *CANTERBURY TALES* (several trades and religious vocations); Dicken's *DAVID COPPERFIELD* (journalism); Eggleston's *THE HOOSIER SCHOOLMASTER*; Shaw's *ARMS AND THE MAN* (military career); Robinson's *THE CARDINAL* (the priesthood); and O'Connor's *THE LAST HURRAH* (politics). When such pieces are treated in class, a teacher can encourage a vocationally helpful discussion of the craft, profession, or vocation concerned and might assign pertinent reports to students especially interested.

Though the courses in English composition and literature can thus be used incidentally for both educational and vocational guidance, it is for personal guidance that they are uniquely suited. In fact, it is difficult to see how they can be adequately taught

Dr. App, an associate professor of English, provides material that guidance personnel can use with English teachers to enlist their aid in the guidance program. The author is chairman of Philadelphia's Catholic Poetry Society and director of its Regional Writers' Conference. Elected in 1950 to the *GALLERY OF LIVING CATHOLIC AUTHORS*, he is one of the founders of *BEST SELLERS*.

if these personal guidance opportunities are not utilized.

In language and composition the direct personal guidance opportunity arises in connection with the drills and instructions on propriety and slang.

It is readily seen that charging inconsiderateness to the user of slang offers a natural opportunity to the teacher to explain and encourage the proper regard for the other fellow as constituting good speech, good policy, and good ethics. Similarly the charge that slang inclines to impudence and exaggeration can and should be used to describe these vices practically and deprecatingly in class and in private conference to caution specially guilty students against them.

A teacher who spends weeks instructing against the faulty grammar of "it don't" and "between you and I" and the impropriety of "ain't," "screwball," and "cheesecake" should certainly, and as a matter of course, go on to declare that worse than illiteracies, however, are "damn" and its affiliates, and worse than grammatical improprieties are dirty words and filthy jokes. He can say that any one of the foul four letter words more disqualifies a person for good company than a bushel of "ain'ts." He can opportunely explain that the best grammar cannot make a dirty word clean or a foul joke refined, any more than brushed teeth can stifle a foul breath from a gaseous stomach. Concerning profanity, he might fittingly quote passages from literary masterpieces condemning the practice.

While the courses in composition thus offer incidental opportunities for personal guidance, those in literature offer them on a wide front and as a matter of essential relevance. The following is a fair summary of the aims of any literature course:

Getting to know the best books and eventually reading them;

Achieving the self-confidence and poise that comes from knowing the things culturally;

Becoming worthy, as educated persons, of assuming cultural leadership in the community;

Finally, as the chief value, becoming permeated with the high and advanced ideals and attitudes implicit in the best literature.

Of all the reasons for studying literature, the most valid one is the inculcation of wholesome attitudes and high ideals. In its *GENERAL EDUCATION IN A FREE SOCIETY* (1945), a Harvard Committee recommending English literature as "the central humanistic study" for the four high-school years, declared as its first reason that literature gave "direct access to the potentialities and norms of living as they are presented to the mental eye by the best authors."

Further, after cautioning against "Didacticism: lessons in behavior too closely sought, the Committee wished teachers to keep in mind that ethical results of literature are not seen as obedience to a body of precepts, but come in quickened imagination, heightened delight, and clearer perspective.

The real value of literature can be considered attained if the students will derive enhanced wisdom from it in meeting some personal problem and more strength of character for doing what is wise and avoiding what is wrong. Virtually every literary classic contains some social and moral implications from which some or all students can be offered needed guidance..

It is a commonplace recognition that fundamentally literature tends to suggest that crime does not pay. But it is actually full of far more

particularized ideals that touch upon virtually every temptation and every virtue. We may, for example, take the gravest of personal problems for young people, those concerning sex and its attendant passions. **AH, WILDERNESS!** and **OUR TOWN** warn against the dangers of teenage courtship. **ROMEO AND JULIET** is the tragedy of precipitate young love and marriage; **OTHELLO** that of unreasonable jealousy. **AN AMERICAN TRAGEDY** and **THE CLOISTER AND THE HEARTH** paint the tragic consequences of premarital sin. **SHE STOOPS TO CONQUER** and **THE WAY OF THE WORLD** indicate a girl's wise strategy before marriage.

For every need of personal guidance, there is probably a helpful classic. **TOM SAWYER** and **HUCKLEBERRY FINN** throw light on a litany of boyhood problems. **MORTE d'ARTHUR** inculcates honor, loyalty, and courage. **THE MERCHANT OF VENICE** is almost a morality against vengefulness. O'Neill's recent **LONG DAYS JOURNEY INTO NIGHT** is a powerful warning for young and old against dope and drink. And so on.

When a teacher treats any such works in class or assigns them for outside reading, he may and should take the opportunity to reveal to students its vision of "the potentialities and norms of living." Where a classic opens a discussion of active problems among students, guidance can be given collectively in class, and individually in private conferences.

In short, it would seem that a well-trained, alert English teacher will find ready opportunities both in the composition and in the literary courses for giving students valuable educational, vocational, and especially personal guidance. The very fact that such guidance develops naturally from the subject matter of the course

may often make it more effective than if it came professionally from a guidance clinic. In any case, but preferably in cooperation with a professional guidance department, any trained and willing English teacher has a gold mine of guidance opportunities in his composition and literature courses.

NAVY CHAPLAIN URGES TEACHERS TO PUT MORE STRESS ON MORAL VALUES

Reprinted from N.Y. Times, February 7, 1957.

Catholic school teachers were admonished against placing too much stress on the esoteric aspects of religion and too little on moral values and character building.

The criticism was voiced by Chaplain John J. O'Connor, director of the Navy's Character Education Program, at the opening session of the thirteenth annual Institute for Teachers of the Archdiocese of New York, at Manhattan Center. More than 4,000 nuns, priests, brothers and lay teachers attended.

Father O'Connor said the Navy was conducting extensive guidance programs to help offset character deficiencies and lack of consciousness of the moral law found among some of its personnel. But this guidance, he said, is obviously inadequate. The corrections, he added, must be made long before the young men and women reach the armed forces.

He recalled defections among Americans who became prisoners of war in Korea, and said that these men had "sold out their families, their nation, themselves and, to a certain extent Almighty God."

Father O'Connor advocated pre-induction programs that would offer the moral preparation necessary, but insisted that much of the work could be done in the schools and colleges.

He said he had found that many of those inducted had little understanding of their own religion, and among the Catholics many "with only a passing acquaintance of the certitudes of our faith."

Father O'Connor deplored "the gap between knowledge and practice" and urged that more stress be put upon moral values and the basic concepts of religion and democracy.

Tips & Techniques

Sister Mary Estelle, S.S.N.D.
Mount Mary College,
Milwaukee, Wisconsin

The Sisters of Charity of Mount St. Joseph, Ohio, have developed a group guidance program for small high schools. We suggest that you write for a copy of their tentative outlines (recently adopted by the Columbus diocese) from Sister Myra Drain, S.C., Principal, St. Mary's H.S., Marion, Ohio, or Sister Mary Patrice Mahoney, S.C., Principal, Lima Catholic High School, Lima, Ohio. A summary of their approach is given below without an outline of topics discussed in group guidance classes:

For the most part, guidance activities in a small high school must of necessity be of a group nature, the responsibility of which falls primarily on the homeroom teacher. Since the preparatory function of guidance is to determine, insofar as possible, the abilities, capacities and future needs of pupils, we obtain this information through a testing program for the incoming Freshmen in early spring consisting of the Iowa Every Pupil Battery. These results, together with the I.Q. and previous scholastic records, are used in selecting subjects to be taken in the ninth grade. A cumulative record is begun for each pupil upon his entrance into high school.

Early in the Sophomore year an intelligence test is given followed in the latter part of the year by the Kuder Preference Inventory. A second intelligence test is administered in the Senior year as well as the U.S. Employment Service Aptitude Battery given by the U.S.E.S. test director who counsels each Senior using

test data as a basis.

Religious guidance is carried on through the Religion courses, in annual Retreats, vocational assemblies and Sodality activities. Priest counselors are available to the students throughout the four years. In the Senior year in Religion and Sociology courses marriage and principles for Christian family living are emphasized. Speakers from nearby Catholic colleges are scheduled throughout the year and Career Day is held for both Juniors and Seniors.

Individual counseling is done by priests, the principal and a selected group of teachers at every grade level. Thus supplemented and supported by group guidance, our pupils are helped to know their abilities, appraise their capacities in order that they may make wise choices, adopt constructive attitudes, make good adjustments and realize to the fullest possible extent their potentialities, to the end that each may live a worthy, happy and useful life as a citizen of this world and attain to eternal citizenship in Heaven.

The outline for group guidance may be adapted to local conditions and includes suggested movies and pamphlets. Pamphlets as well as an up-to-date file of Occupational Guides, comprehensive in scope and detailed in information are available in the library to encourage students to become interested in careers and occupations and to do some serious thinking about their future life work.

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2nd Edition of the **DIRECTORY OF CATHOLIC FACILITIES FOR EXCEPTIONAL CHILDREN IN THE U. S.** - \$1.25 N.C.E.A. Special Education Dept., 1785 Massachusetts Ave., Washington 6, D. C.

BEYOND THE VISIBLE DATA

Lester Nicholas Recktenwald, Villanova University

THE INCREASING skill of an assessor of personality, whatever title he may bear officially, should be characterized by the facility to work in dimensions beyond the visible data. Two of these significant dimensions are of depth and of time, both of which transcend the objective facts presented to the assessor.

In the first instance, we find that there are overtones of meaning, of feeling, of wanting, and of aspirations "between the lines" of the visible record. These data often escape the non-perceptive psychologist. A mark in a course, for example, might hinge on whether the course was required or elective since the quality of motivation might be of a different order under one set of circumstances than under the other. The matter of instructor-student relations is often not assessable in situations where assessor and assessee are far removed from each other whether physically or in other dimensions. So, too, whether the course fulfilled the expectations of the assessee. In the process of pursuing a subject matter pattern, did the student find it necessary to follow avocational interests? If he did, it is clear that important variables were either unused or unsatisfactorily met in his educational program. Are the pupil's aims in line with or opposed to the pattern of subjects pursued? If the latter,

achievement can be of a relatively low order in comparison with what it might have been under other circumstances.

Thus we see that the quality of the experience as illustrated in the visible record of subjects pursued is a highly significant variable in the personality assessing process. This can also be said of any other experience whether it is that of employment, relations with the opposite sex, intra-family relationships, or any of a host of others which lie on the path of every-day personal and interactional relations. It involves an analysis of overtones and undertones, of unexpressed aspirations and strivings, and of affect processes of which the assessee may not even be consciously aware.

EVALUATION MUST BE CURRENT

The second dimension relates to the matter of time. If an evaluated record is too far removed chronologically or growth-wise from the time of assessment, the pupil may have clearly outgrown the objective facts. Thus, the visible record is in large degree vaporized and only the sediment remains within the personality structure in the nature of principles of action and of conduct, standards, generalizations, attitudes, and motivations. Personality, therefore, is more than the history of objectively recorded events in which the individual has participated. It transcends the visible record in a very real sense.

Two conclusions from these convictions leap out at us. First, that the assessor of personality must free himself of his own past prejudices which may have been revived from

The Director of Villanova's Department of Psychology presents an interesting case for objectivity in analyzing background factors of clients, and the need for deep understanding of the person. He is a noted Catholic psychologist and author, and is probably best remembered for **GUIDANCE AND COUNSELING** (C.U. Press).

a too close examination of the visible record. The objective facts of the early lives of a Gandhi, a St. Joan of Arc, or a St. Augustine, would hardly have presaged their ultimate destiny to the pinnacles of achievement and of influence on the lives of subsequent generations. The second conclusion points up the desirability for a relationship between assessor and assessee which transcends mere physical face-to-face presence. The customary interview by impersonal appointment is not the answer. It may also serve to perpetuate illusions created by the impersonal visible record of the undistilled past which may becloud the present viable personality. The relationship must be one of depth if it is to surface the best in human personality for individual and social uses.

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The Readers' Forum

DELMONT K. BYRN, Editor, *Vocational Guidance Quarterly*: "Please accept my congratulations on the publication of *The Catholic Counselor* . . . I hope you will have a fruitful experience with the publications and that it will serve your organization well. I appreciate receiving the initial issue and am favorably impressed with your content, typography, and format."

HERBERT STROUP, Dean of Students, Brooklyn College: "May I congratulate you upon the founding and development of *The Catholic Counselor*. Although I am not a member of the Church, I am deeply appreciative of the outlook of the journal and find that it brings me systematically in touch with an important segment of student personnel opinion. May your journal grow in acceptance and usefulness."

RT. REV. MSGR. JOHN J. VOIGHT, Secretary of Education, Archdiocese of New York: "I am particularly pleased that there is now a publication devoted to the cause of guidance in our educational institutions, as well as a growing awareness of the need for contacting all so engaged in this important undertaking."

REV. DARREL F. X. FINNEGAN, S.J., Co-Director, Guidance Center of Loyola University, Los Angeles: "The entire little journal seemed to me to be most interesting and to fill an important place in the field of

guidance and counseling. I was delighted to discover it, and brought it to the attention of all the Diocesan Superintendents of Catholic schools from California and Arizona during an address I gave. At that time the question of a diocesan guidance council came up on the agenda." (See *NEWS NOTES for the outcome.*)

JAMES T. HANNON, Head Counselor, Luther Burbank Jr. High, San Francisco: "I note that your magazine would seem to be directed solely to Catholic counselors in Catholic schools. I am sure many of us Catholics who are counselors in public schools and whose training and experience have been solely in secular universities and schools would welcome such a magazine more if it included articles of general interest to all Catholics. It is extremely difficult for us to locate material in counseling with the Catholic point of view . . . I have found fellow Catholics accepting wholesale theories without being fully aware of the philosophy behind them." (*Editor—while this periodical is intended primarily to build up guidance services in*

the Catholic school system, it is directed to ALL Catholic counselors, no matter where they labor. On that last point, why don't more Catholics write professionally in this field)

HOW ABOUT AN EXCHANGE OF LETTERS OR ARTICLES ON THIS POINT:

A Kitty Jones wrote a feature article in the *Brooklyn Tablet*, "Are The Iowa Tests Mere Indoctrination?" She maintained that they slant immature minds, subtly and insidiously, toward the collectivist state, and that some of the questions are so worded as to serve the cause of Socialists and Communists. She discounts SRA claims about ITED being a measure of individual progress and fundamentals. The author states that the proof is in the central scoring done by SRA, and can't be detected readily in scoring devices provided for the edition that the school may score. Her charges were quite serious, and Mr. Spencer, president of SRA attempted to refute them.

WHAT IS YOUR OPINION? Your letters are welcome.



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Guidance News And Notes

Philip Crisantiello, St. Peter's College, Jersey City, N. J.

KEEPING POSTED

Two separate five day workshops will be given at Fordham University this July. The first will be for Local Superiors and will run from July 15th to July 19th, and the second will be for Mistresses of Novices and run from July 21st to July 26th. Nationally prominent lecturers will address those attending the workshops.

Fordham will also be host to the seventh annual INSTITUTE ON RELIGIOUS SACERDOTAL VOCATIONS which will be held on July 24th and 25th.

A one day INSTITUTE ON GUIDANCE IN THE SECONDARY SCHOOL under the auspices of the Diocesan School Superintendent's Office, will be held for principals and teachers of the Diocese of Paterson on Friday, May 10th, at Seton Hall University, Paterson. It will be under the direction of Sr. Theresa Gertrude, O.S.B., Ph.D., Director of Guidance at Seton Hall University. At this time a Paterson Diocesan Guidance Council will be formed.

The National Association of Student Personnel Administrators will hold a short but intensive training seminar at the University of Pennsylvania, Philadelphia, on August 4-10.

The Department of Psychology of Fordham University is sponsoring its second INSTITUTE FOR THE CLERGY ON PROBLEMS IN PASTORAL PSYCHOLOGY on June 24th through 28th. The three broad topics covered will be: Marriage and the Family; Sex; Childhood and Adolescence. Information may be obtained from the Chairman, Dr. Alexander A. Schneiders.

It is reported that THE CATHOLIC COUNSELOR has stimulated the Archdiocese of Los Angeles to organize a Guidance Council. Brother Egan, C.S.C. of Notre Dame High School, Sherman Oaks, California, is Chairman. Their present plans are the establishment of a long range Archdiocesan testing program and counseling service in the schools.

PEOPLE IN THE NEWS

MR. FRED CAHILL of St. John's University discussed "The Problem of Dropouts In College" at the last meeting of the Metropolitan Catholic College Counselors held at Seton Hall in Newark. The next meeting of this guidance group which is becoming noted for its stimulating meetings was held on May 3rd at Mt. Saint Vincent College in Riverdale, N. Y. to discuss "Moral and Ethical Problems in Counseling." Interested guidance personnel may obtain more detailed information from MR. JOSEPH POTTER, Office of Psychological Services, Fordham University who is the present chairman of this group.

LAWRENCE R. MALNIG, Guidance Director at St. Peter's College addressed the Holy Name Society at St. Catherine's R. C. Church, Glen Rock, N. J. on "Psychological Implications of Father-Son Relationships" during April.

Dr. JAMES CRIBBIN, on May 2, addressed the conference for Guidance Personnel at Pace College, N. Y. C.

BROTHER PHILIP HARRIS, O.S.F. of St. Francis College talked on "Group Guidance Techniques" at the Guidance Roundtable for Teachers in the Diocese of Brooklyn on April 12th. He will be one of the workshop directors at the annual Guidance Institute of Fordham University this summer and will present an address at their Institute on Catholic Secondary School Principalship on July 30th.

DR. A. A. SCHNEIDERS will give a paper on "Religious Symbolism and Neurosis" before the Society for Scientific Study of Religion at Columbia U. on April 13th. He also spoke on "Sanctity in Marriage" from the viewpoint of a psychologist during March at Marywood College, and on "Mental Hygiene for Collegians" during April at St. Francis College, Brooklyn.

BROTHER J. M. EGAN of Iona College discussed "Psychology and Religion" at a Communion breakfast of the Holy Family Parish, New Rochelle.

The Student Personnel Office of St. Francis College, Brooklyn, has announced the appointment of **MR. FRANK SANTAGATA** to its staff as a consultant in psychiatric social work.

DR. GENEVIEVE HUNTER, Director of the Archdiocesan Vocational Service, N. Y. C., has been nominated for President of the N. Y. Personnel and Guidance Association. **DR. MARION BYRNES** of Southside H. S. Rockville Center, L. I., is now President of the Long Island P.G.A.

At the business meeting of "Catholics in the A.P.G.A." in Detroit, Dr. William Cottle presented portions of a survey made of 2,600 Catholic educators concerning their guidance practices and training. Among the 1,950 replies, these are the most significant highlights from the section that dealt with professional growth:

	YES	NO
1. Is a special publication needed to serve as an organ of communication for Catholics in guidance?.....	464	198
2. Would you subscribe to such a publication?.....	482	109
3. Are there sufficient differences in the problems Catholics encounter in the field of Guidance and Counseling Psychology to warrant separate but informal meetings for Catholics at A.P.G.A. each year?.....	423	123
4. Does this difference warrant a separate organization of Catholics in Guidance and Counseling?.....	248	289

An analysis of answers who marked this last question "yes" showed that 57 preferred an organization paralleling the American Catholic Psychological Association, 232 desired a guidance and personnel section in the N.C.E.A., and 111 stated they would like to see a loose association of diocesan guidance councils. The general conclusion drawn by the Steering Committee for Catholics in A.P.G.A., is that Catholics in this field prefer informal meetings with A.P.G.A., and not an organization. Experience has demonstrated that a guidance section within N.C.E.A. is not possible at this time, and that Catholic guidance organizations would function best on the diocesan level. Eventually, some type of "national clearinghouse" for these diocesan guidance councils might develop. Cooperation and integration with existing professional guidance associations on both the national and local level is the ideal for Catholics working in this field.

CATHOLIC COUNSELORS MEET IN DETROIT

On Palm Sunday, April 14, 1957, the Catholics in the A.P.G.A. met for their third annual meeting at the University of Detroit. With 241 registrants, it was by far the largest meeting to date. Under the capable local leadership of Dr. Richard Fitzpatrick of U. of D., and Sister Mary Leila, R.S.M. of Mercy College, this successful gathering attracted 191 religious and 50 lay guidance workers. Of this number, 66 were in college and university work, 84 were in secondary schools, 66 in elementary institutions, and 23 in vocational guidance or non-educational agencies. The program arranged by Dr. William Cottle of the University of Kansas, Brother Philip Harris, O.S.F. of Saint Francis College, and Prof. Edward Daubner of Loyola College, brought counselors from twenty-five non-Catholic institutions, and fifteen states and Canada. The job titles of those attending were: teachers—112; principals—43; counselors—32; guidance directors—25; graduate students—15; supervisors—12; academic dean—1.

SISTER MARY ESTELLE, Mount Mary College, Milwaukee:—"Possibilities for Guidance Centers for Teachers on the Elementary Level."

The teacher is an instrument in the hands of God. Therefore, human counseling should be based on divine love. Guidance is very important on the elementary level.

Primary function of the teacher is to teach—this is really a guidance service in itself. The teacher must consider the needs of every child and must be conscious of the individual, therefore having the "personnel point of view."

HOW TO ACHIEVE THESE GUIDANCE SERVICES:

- 1) Base your work on the needs of each child.
- 2) Make use of records that are "working" records.
- 3) Know how to use various counseling techniques.
- 4) Work with a group and not always with the individual.

TO GET HELP IN THE GUIDANCE PROGRAM:

1) In-service training program which would include all teachers for a period of one year or more. The local situation should be considered. The A.P.G.A. could provide this service through its local branch members.

2) Workshops—have functional courses, for most teachers have only one guidance course. Catholicism A.P.G.A. could assist with these.

The faculty of the elementary school should be alerted about the personnel point of view—this would then help in the secondary schools and colleges. No elaborate organization is needed.

Today, one of the most powerful leaders for guidance is Pope Pius XII, for he has said that we must guide the pupil's intellect and will in order to make him a being of human and Christian perfection.

DR. JAMES CRIBBIN, Fordham University, N. Y. C.:—"Guidance on the Secondary Level."

IN GUIDANCE WE HAVE THE FOUR HORSEMEN:

- 1) No money.
- 2) No trained workers.
- 3) No time.
- 4) Insufficient resources.

TO SOLVE THESE PROBLEMS IN GUIDANCE, WE MUST HAVE:

- 1) Foundation—principles.
- 2) Pinnacle—objectives.
- 3) Brick and Mortar—procedures.

Regarding these solutions.

PRINCIPLES:

- 1) Make guidance scientific—face reality.
- 2) Be humane—for man is the method. Behind every technique there is

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